

Bible Study on Prayer

1. What is one of the Christian's duties? Colossians 4:2
2. How faithful should we be in this matter? Ephesians 6:18
3. What experience comes to those who wait upon the Lord? Isaiah 40:31
4. What did Habakkuk say we should watch for? Habakkuk 2:1
5. How does God anticipate the needs of His people? Isaiah 65:24
6. Is there any limit to God's ability to help us? Ephesians 3:20
7. How fully has God promised to fulfill all our needs? Philippians 4:19
8. Do we always know what to pray for? Romans 8:26
9. Does God always see fit to grant our petitions? 2 Corinthians 12:8, 9
10. If an answer to our prayer does not come at once, what should we do? Psalm 37:7
11. Why did Jesus give the parable of importunate widow? Luke 18:1
12. How did Elijah pray before obtaining his request? James 5:17, 18
13. Upon what condition does Jesus say we shall receive? Mark 11:24
14. Without this faith, will God answer prayer? James 1:6, 7

The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, his servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men. Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." *Great Controversy*, p 588.

JUNE 2015

Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sabbath
	1	2	3	4	5	6 SS - Joyce Kimbel Sermon - Leslie Walper
7	8	9	10	11	12	13 SS - Joyce Kimbel Sermon - Tory Kimbel
14	15	16	17	18	19	20 SS - Jerry Vogt Sermon - Leslie Walper
21	22	23	24	25	26	27 SS - Ann Walper Sermon - Pastor Clark Potluck lunch
28 PARADE	29	30				

"America is 'a society in thrall' to the idea of unalienable rights to life, liberty, and the pursuit of happiness. But the 'urgent core of Francis' message' will be to challenge this 'American idea' by 'proclaiming that the path to happiness lies not solely or mainly through the defense of rights but through the exercise of virtues, most notably justice and charity.'" *Western Journalism* May 19, 2015

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Bread from on High

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Current Events . . . ? by A.T. Jones, *American Sentinel*, December, 1886

Since the year 1856, a book entitled *Our Country* has been largely circulated, and it has excited a great deal of attention throughout the United States. The book was written for the American Home Missionary Society, its object being to present "facts and arguments showing the imperative need of home missionary work for the evangelization of the land." In a startling as well as splendid array of facts, it presents the growth, the size, the resources, and the perils of our country.

Among the perils to our country, the author rightly places Romanism, and by many excellent quotations proves that it is indeed a peril to our freedoms. We quote a few passages:—

"There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our Government with those

of the Catholic Church."

"The Constitution of the United States guarantees liberty of conscience. Nothing is clearer or more fundamental. Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error—a pest, of all others, most to be dreaded in a State.'

The same pope, in his *Encyclical Letter* of December 8, 1864, anathematizes 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'"

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.'"

The Archbishop of St. Louis once said: "Heresy and unbelief are crimes; and in Christian countries,



as in Italy and Spain, for instance, where all the people are Catholics, and where the *Catholic religion is an essential part of the law of the land*, they are punished as other crimes." . . .

"Cardinal Manning advises Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States. In our large cities the priests are already in politics, and for a purpose."

All this and much more is true of Romanism. And although there is just cause for fear that the principles of Romanism will yet be legalized by the laws of this nation, we are certain that it will never accomplish this of itself nor in its own name.

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We are perfectly assured that if ever Romanism gains such power in our American Government, it will be through the mediumship and by the instrumentalities of the National Reform party [known today as the “Moral Majority” or “Religious Right”]; for, as crafty, as crude, as bitterly opposed to our free institutions as Rome is, as this book, *Our Country* shows she is, and as men know that she is, yet the National Reformers are willing and even anxious to join hands with Rome, and enlist her in the promotion of their scheme of so-called reform.

In saying that the National Reformers are willing and even anxious to join hands with Romanism in America, we only state the sober truth, as proved by the following statement from an editorial in the *Christian Statesman* of December 11, 1884:—“Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.”

What the Statesman designates as “political atheism,” is nothing more nor less than the present form of government and the present Constitution of the United States. To

oppose National Reform is to them sheer atheism; and to oppose the kind of government, which they indorse is political atheism.

To remodel our Constitution and legislation is the aim of the National Reform; but this is exactly what “all Catholics” are by the Pope’s ex-cathedra commanded to do.

That no religious test shall be required of a civil ruler [found in Article VI of the Constitution], is declared by Rev. M. A. Gault to be “the infidel theory of government.”—*Statesman*, December 24, 1885. The theory of government taught in our national Constitution is declared by Rev. A. M. Milligan to be “the infidel theory.”—Speech at the New York Convention.

The *Statesman* of December 1, 1884, further says:—“We cordially, gladly, recognize the fact that in South American republics, and in France and other European countries, the *Roman Catholics are the recognized advocates of national Christianity*, and stand opposed to all the proposals of secularism.”

It is beyond question, therefore, that what the *Statesman* means is, that whenever the Roman Catholics are willing to co-

operate with the National Reformers in the scheme for the establishment of national Christianity in the United States, the National Reformers “will

gladly join hands with them.”

But the Roman Catholics are always ready to co-operate in that thing. That is one of Rome’s clearest characteristics. Rome hates our present form of government and our present Constitution. Rome, too, would readily enough brand our present system of government as “political atheism,” if the National Reformers had not already done it for her.

And every body may rest assured that the National Reformers will have the pleasure of “gladly” joining hands with Rome, just as soon as they shall have gained a position of sufficient importance to make it to the interest of Rome to join hands with them.

In fact, this is exactly what Roman Catholics are commanded to do, in his *Encyclical Letter* published in 1885, Pope Leo XIII. Says:—“All

Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, of this goal.”

From the foregoing quotations from the *Statesman*, it is seen that in European and South American countries the Roman Catholics are the recognized advocates of national Christianity. However, national Christianity is the object of the National Reform movement. Our Constitution and legislation have to be remodeled before this national Christianity can be established.

To remodel our Constitution and legislation is the aim of the National Reform; but this is exactly what “all Catholics” are by the Pope’s ex-cathedra commanded to do, and not to lose sight of it for an instant. Therefore, what the National Reformers propose to do with our Constitution and legislation is precisely what the Roman Catholics in this country are commanded by the Pope to do. Therefore the aim of National Reform and the

SWEET POTATO AND BLACK BEAN CHILI



Sweet Potato and Black Bean chili

307 calories; 8 g fat; 0 mg cholesterol; 51 g carbohydrates; 12 g protein; 14 g fiber; 494 mg sodium; 947 mg potassium.

- 1 tablespoon extra-virgin olive oil
- 1 medium sweet potato, peeled and diced
- 1 large onion, diced
- 4 cloves garlic, minced
- 2 tablespoons chili powder
- 2 1/2 cups vegetable broth
- 2 15-ounce cans black beans, rinsed
- 1 14-ounce can diced tomatoes
- 1/2 cup chopped fresh cilantro

1. Heat oil in a Dutch oven over medium-high heat. Add sweet potato and onion and cook, stirring often, until the onion is beginning to soften, about 4 minutes. Add garlic, chili powder, and cook, stirring constantly, for 30 seconds. Add vegetable broth and bring to a simmer. Cover, reduce heat to maintain a gentle simmer and cook until the sweet potato is tender, 10 to 12 minutes.
2. Add beans and tomatoes; increase heat to high and return to a simmer, stirring often. Reduce heat and simmer until slightly reduced, about 5 minutes. Remove from heat and stir in cilantro.

Makes 4 servings

Food and Our Health

Studies confirm that the closer we get to God’s recommended diet, the less we risk suffering from illness. Sadly, studies also report that the great majority of people do not follow the recommended healthy diet, high in fruits and vegetables.

Harvard School of Public Health recently stated that 80% of Americans do not eat the recommended serving of fruits (5 daily), 90% do not eat the recommended servings of vegetables (5), and an astonishing 99% do not eat the recommended amount of whole grains (3 to 5 servings) found in rolled oats, brown rice, and 100 percent whole wheat bread and whole grain cereal.

Instead, the study found that most people consume primarily refined grains (white bread, white rice), sugary snacks, soft drinks, potatoes (usually fried), cheese, butter, and red meat. All of these foods should be greatly reduced or eliminated from our diets.

Research shows that a single serving (1/2 to 1 cup) of dark green leafy vegetables (such as broccoli, kale, collards, spinach, and cabbage) eaten every day lowers the risk of cardiovascular disease by 11 percent and diabetes by 9 percent.

Individuals who eat high levels of saturated fat (from fried foods, meat, lard, butter and cheese) have a higher tendency to develop Type 2 diabetes.

A recent study done by the American diabetes Association discovered that fat cells in your body are capable of discriminating between the types of fat you eat, and they adjust their response to them.

A diet that consists of high saturated fat intake triggers a response in the cell that activates

enzymes that interfere with insulin function. However, diets high in mono- and poly-unsaturated fats (like that found in olive and peanut oils) elicits the opposite effect on your fat cells that enhances your natural insulin response.

What to do? Strive to eliminate fatty foods of all types from your diet, especially fried foods. Reduce meat intake and replace the meat with protein from dried beans (like pintos and black beans) and grains.

Don’t like green leafy vegetables? Try adding them to pasta or soup. When heating your pasta sauce, toss in a generous handful of fresh spinach leaves. Add chopped cabbage or kale to soups.

An easy way to get better nutrition is to replace your salty and sugary snacks with fresh nuts and seeds (like shelled pecans or hulled sunflower seeds).

Did You Know?

Highly palatable foods, such as those available from fast food chains, cause particular excitement in areas of the brain associated with emotion and reward—much like alcohol, sex and drugs. With sugar, salt and fat on every street corner, we’re like an over-stimulated preschooler glazing over with fatigue and irritability from consuming these foods. Our bodies are responding to the food fun house by developing insulin resistance, diabetes and systemic inflammation, which is a body-wide immune response that has been linked with health issues, including heart disease and cancer.

Living By Faith

We have heard many people tell how hard they found it to do right; their Christian life was most unsatisfactory to them, being marked only by failure, and they were tempted to give up in discouragement. No wonder they get discouraged; continual failure is enough to discourage anybody. The bravest soldier in the world would become faint-hearted if he had been defeated in every battle.

Sometimes these persons will mournfully tell that they have about lost confidence in themselves. Poor souls, if they would only lose confidence in themselves entirely, and would put their whole trust in the one who is mighty to save, they would have a different story to tell. The man who doesn't rejoice in God, even though tempted and afflicted, is not fighting the good fight of faith. He is fighting the poor fight of self-confidence and defeat.

All the promises of final happiness are to the overcomer. "To him that overcometh," says Jesus, "will I give to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21. "He that overcometh shall inherit all things," says the Lord. Revelation 21:7.

An overcomer is one who gains victories. The inheriting is not the overcoming; that is only the reward for overcoming. The overcoming is now; the victories to be gained are victories over the lusts of the flesh, the lusts of the eyes, and the pride of life—victories over self and selfish indulgences.

The man who fights and sees the foe give way, may rejoice; nobody can keep him from rejoicing, for joy comes spontaneously as the result of seeing the enemy give way.

Some folks look with dread upon the thought of having to wage a continual warfare with self and worldly lusts. That is because they do not as yet know anything about the joy of victory; they have experienced only defeat.

A missionary in China once heard a group of men discussing the various religions. At last one of the group said: "It is just as if a man were down in a deep pit, and wanted help to get out. Confucius came along and said 'If you had only kept my precepts you would not have fallen into this pit.' Buddha also came to the pit, saying, 'Ah, poor man, if you were only up where I am I would make you all right.' The man replied, 'If I were where you are, I would not want help.' But then there came along Jesus Christ, with tears in His eyes, and He jumped right into the pit and lifted the poor man right out of it." This is the love which wins our hearts.

But it isn't so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight, longs to be at the scene of conflict. Alexander's soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanquished foe. Now, how may we gain continual victories in our spiritual warfare? Listen to the beloved disciples:—"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Read again the words of the apostle Paul:—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

Here is the secret of strength. It is Christ, the Son of God, the one to whom all power in Heaven and earth is given, who does the work. If He lives in the heart to do the work, is it boasting to say that continual victories may be gained? Yes it is boasting; but it is boasting in the Lord, and that is allowable.

The soldiers of Alexander were reckoned invincible. Why? Was it because they were naturally stronger and more courageous than all their enemies? No; but because they were led by Alexander. Their strength was in his leadership.

Well, our captain is the Lord of hosts. He has met the chiefest foe of all and has vanquished him single-handed. Those who follow Him invariably go forth conquering and to conquer. Oh, that those who profess to be His followers would put their trust in Him, and then, by the repeated victories that they would gain, they would show forth the praises of Him who has called them out of darkness into His marvelous light.

aim of Rome are identical, and why should they not gladly "join hands"?

But that the National Reformers will gladly join hands with Rome, is not all of the story—not near all. They actually and deliberately propose to make overtures to Rome for co-operation. They actually propose to make advances, and repeated advances, and even to suffer rebuffs, to gain the help of Rome in their Romish scheme of "National Christianity."

Proof of this is in the *Christian Statesman* of August 31, 1881, where Rev. Sylvester F. Scovel, a leading National Reformer, says:—"This common interest [of all religious people in the Sabbath—meaning Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is *one of the necessities of the situation.*"

Notice, the advances are all on the side of the National Reformers. They are now not only willing to make advances, but are willing to be subjected to "rebuffs," and, being rebuffed, to make "repeated advances," to overcome the coquetry and gain the treacherous favor of "the mistress of witchcrafts." [see Daniel 8:23–25; Revelation 18:2, 3]

It is to compel everybody to keep Sunday that the National Reformers want the Constitutional Amendment, and legislation under that Amendment.

And why this willingness? Because it is *one of the necessities of the situation*—and the italics are his. Shades of Wickliffe, and Luther, and Zwingle, and Milton, and Wesley, and of all the martyrs! Was there ever in the world a more humiliating, a more contemptible surrender to the papacy? How many of the American people are ready to join in it? But know of a surety that every one who joins in the National Reform movement thereby joins in a scheme for the delivery of this free land into the hand of the Papacy.

Just here, please read again the quotations from Dr. Strong's book, at the beginning of this article, and see whether the National Reformers in joining hands with Rome, do not equally with Rome show themselves the



enemies of the United States Government, and of American institutions—the enemies of human rights and human liberty.

It is true, as Mr. Scovel says, the National Reformers now receive a somewhat cool treatment, and perhaps sense rebuffs. The Catholic Church does not to any considerable extent directly aid in the National Reform movement. She is too crafty for that. She knows, as well as they, that "it is one of the necessities of the situation," and she is determined to have the surrender come from *them*.

We personally know a gentleman, who, riding in the railroad not long since, fell into conversation with a Catholic priest, and finally said to him, "What is your church going to do with the Religious Amendment movement? are you going to help it forward? are you going to vote for it?" "Oh," said the priest, "we have nothing to do with that. We leave that to the Protestants, we let them do all that. They are coming to us, and we only have to wait."

And when in December 1855, the demand for a national Sunday law reached the point at which it was supported by six millions of petitioners, Cardinal Gibbons came out with a letter to Dr. Wilbur F. Crafts, the leader of the Protestant side, heartily endorsing the national Sunday bill, and gladly adding his name to the number of petitioners. And on the strength of the Cardinal's letter, Dr. Crafts and the W. C. T. U. [Women's Christian Temperance Union] added seven million two hundred thousand Catholics to the six million names already obtained.

Such is the attitude of the Catholic Church at present. And as the National Reformers find themselves more in need of help, and when, by repeated advances, and in spite of repeated "rebuffs," they have come to her and made the proper surrender, she will let her power and influence be felt. Let the Reformers do the work, as they are doing, and bring the matter to the point of being voted upon, then there will be found at the polls every Catholic voter in the United States whom the political priests can rule, casting his ballot for the Religious Amendment, which, in the words of the Pope, will "cause the Constitution of the United States,

and legislation, to be modeled on the principles of the true Church,” and by which, as the Archbishop of St. Louis says, “heresy and unbelief” will become “crimes,” and will be “punished as crimes,” as in the Christian countries” of Italy and Spain.

It may be of interest to inquire, What was the subject which drew from Mr. Scovel this expression of willingness, if not anxiety, to gain the co-operation of Rome? He was writing of a movement of the Catholic Church in Europe, for the strict observance of Sunday, and it is to compel everybody to keep Sunday that

“... the union of Christians can only be promoted by promoting the return to the one true Church of Christ of those who are separated from it.”

~ Pope Pius XI



the National Reformers want the Constitutional Amendment, and legislation under that Amendment.

Now as the Catholics in Europe are earnestly engaged in this process, the question occurs to the National Reformers. “Why shall we not join hands with the Catholics in American, so that we can win? True it is, we may be subjected to some rebuffs in our first proffers, for time has not come when the Roman Church will strike hands with other churches—as such; but the time has come for us to make repeated advances and gladly accept co-operation in any form in which they may be willing to exhibit it.

“It is one of the necessities of the situation. For without the help of Rome, we cannot compel people to keep Sunday. But if we can enlist with us the powerful hand, and the masterly organization, of Rome, our success is assured.” That is the sum and substance of this proposition of the National Reformers.

Then, when the time comes for the enforcement of the laws which they now demand, what is to hinder the Catholics from assisting in the work?—and that, too, is the Catholic way. Every priest in the United States is sworn to root out heresy. And Monsignor Capel, in our cities and at our very doors, defends the “Holy Inquisition.” And when, by Constitutional Amendment, the refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the

Catholics from acting a prominent part in rooting out the heresy?

Certainly when the National Reformers shall have been compelled by “the necessity of the situation” to call on the Catholics for help to make the laws, it would not be in their power, even were it in their disposition, to repeal the laws independent of the Catholics; so there would then be nothing left but the enforcement of the laws—by Catholics, if by nobody else. This view of the case alone ought to be sufficient to arouse every faithful Protestant and every liberty-loving American to the most uncompromising opposition to the National Reform party.

It is of no use for the National Reformers to say that they will not allow the Catholics to do these things. For when the National Reformers, to gain the ends which they have in view, are compelled by “the necessities of the situation” to unite with Rome, having, by the help of Rome, gained those ends, it will be impossible without the help of Rome, to make them effective, or to reverse them, or to hinder Rome from making them effective in her own way. When the thing is done, it will be too late to talk of not allowing this or that. The whole thing will then be sold into the hands of Rome, and there will be no remedy.

In a resolution at a meeting in Glasgow, Scotland, October 5, 1875, Dr. Joseph. P. Thompson well declared that “the papacy, as exemplified in the Vatican Decrees, is the most perfected of all existing forms of tyranny.”—*Our Country*, page 50.

And Lord Macaulay made no mistake when he wrote the following:—“It is impossible to deny that the polity of the church of Rome is the very masterpiece of human wisdom. . . . The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place.”—*Essays*, Von Ranke.

And it is into the power of this “most perfected of all existing forms of tyranny;” it is into the hands of this mistress of human deception and oppression, that the National Reformers deliberately propose to surrender the United States Government and the American people. But just as surely as the American people allow the National Reform party, or anything else, out of seeming friendship for Christianity, or for any other reason, to do this thing, they are undone.

Many people think that those who are directing attention to the dangers of religious legislation, are

exerting themselves to no purpose, some claiming that there is no possibility of the success of National Reform, and others declaring that there is no danger if it does succeed. But as the National Reform party is allied with Rome, there is danger.

Then put with this the almost universal demand for more rigorous laws, more vigorously enforced, for the stricter religious observance of Sunday, the very thing above all others at which the National Reform movement aims—and the danger is increased, and is imminent. In view of these facts, there is great danger that through the sophistry of the National Reform arguments, thousands upon thousands of people who favor Sunday laws will be induced, with ill-informed zeal, to support the National Reform movement, and so they and the whole nation will be delivered into the hands of Rome.

There is danger in the National Reform movement. We know it; and by the evidences we here give in their own words, it is high time that the American people began to realize it.

If the National Reformers and the Catholics, or any others, want to keep Sunday, let them do it. If they have not faith enough to lead them to do it without the aid of civil laws to compel *themselves* to do it, then let them

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.”

Revelation 13:11, 12

have laws to compel themselves to do it.

But Heaven forbid that they shall ever succeed in securing the laws that they ask, by which they will compel *others* to do it. And we do most devoutly pray, God forbid that they shall ever succeed in their scheme of putting into the hands of Rome the power to enforce religious laws and to correct heresy in this nation. God forbid that they shall ever succeed in making free America a slave to Rome.

The success of the National Reform movement will be the success of Rome. Therefore, to support the National Reform movement, is to support Rome. ☩

Final Shaking

The “shaking” is a Bible doctrine as verily as the other established doctrines. An early mention of it is when the reformer Nehemiah “shook [his] lap” and said, “So God shake out every man ... who does not perform” his vow of “obedience” (5:13). Nehemiah wanted to see some “works” that would validate the people’s professed faith.

God will “arise to shake terribly the earth” (Isaiah 2:19), He “will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of His fierce anger” (13:13).

The basic idea of a “shaking” among God’s people is that the LORD is fed up with the hypocrisy of professed faith that is not validated by visible faith.

The world is tottering in rotting immorality; the collapse of the Twin Towers on 9/11 is a vivid picture of the collapse taking place before our eyes of simple, basic decency. The collapse taking place in just the last few years is astonishing; before the “shaking” is complete, everything that can be shaken will be shaken.

But there will be some truths that will remain unshaken. And each of us is a microcosm of the

world and the church being “shaken.” We watch astonished as some we knew who once professed a firm faith in Biblical inspiration now cast doubts on it and spew Hindu ideas, even postulating reincarnation as a possibility, so desperate are they in trying to endure the spiritual famine that is raging in church after church.

Side by side with the “shaking” that comes on the church will be that famine: “Says the Lord God, ... I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. ... In that day the fair virgins and strong young men shall faint from thirst” (Amos 8:11-13). We are there now.

The power of the genuine Holy Spirit is given to us through the Word (John 14:16, 17); He will not leave one hungry, thirsty soul to perish. So, on your knees! Tell the Lord that you believe (and please, to help your unbelief!) to receive into your hungry soul those new covenant promises the Lord made to Abraham (yes, you are Abraham’s descendant if you believe the gospel; Genesis 12:2, 3).

Then keep on believing what “the Spirit of truth” says, and enjoy your victory.